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An Excellent

LETTER

F R O M

John Basire

Doctor of LAVVS,

To his Son

ISAAC BASIRE.



In the *SAVOR,*

Printed by *Tho. Newcomb*, 1669.

in receipt of

THE

JOHN B. HIC

DOCTOR

ISAC B. HIC

A true Copy of an EXCELLENT LETTER

From his Dear Father *John Bafire*,
Doctor of Laws, and Advocate in the Parlia-
ment of *Rouen* in *France*, written to his Son,
(being then a Scholar of the Famous School of
Erasmus at *Rotterdam* in *Holland* :) dated the
3th of *December* 1623. (the Original whereof
the Son keeps as a Jewel, preserved by provi-
dence, above 45 years :) and at the earnest de-
sire of some godly and learned Friends, faith-
fully translated out of French into English by
Isaac Bafire (his unworthy Son) now D. D.
and Archdeacon of *Northumberland*.



Y Son, I have
received your
Letter of the
28th of *Octo-*
ber last, which
hath afforded me no small Joy
and Content ; since by the
reading of it , I have been
duly informed, as well con-
cerning

cerning the prosperity of your first Voyage , as of your own good health , and of the notable proof you have already given of your advancement and progress in the knowledge of good Letters ; seeing that , at your first arrival , and upon your first Trial , you have been judged worthy of the highest Form : God be praised for it , and give you grace to continue better and better : I do very much commend your frugality , for *Magnum est vesticigal Parsimonia* , (Good Husbandry is a great Revenue ,) but I would blame you exceedingly

ingly, if you should be too sparing to the Cost of your Reputation, or of your Health; which you ought to prefer to the purchase of all Arts and Sciences, since, by reason of your indisposition, they would become useless and unfruitful. Therefore, flie all Excess of Labour of the Mind, and rather learn in two years, what you might learn in one, if with the loss of your health; being always mindful, That your Studies must be regulated by and proportionated unto your Natural Strength; *Studia enim Naturæ Regula metienda sunt.*

(a) Being
 then but
 fifteen
 years and
 ten Mo-
 neths,
 and but
 tender
 and sickly
 by Na-
 ture,
 though in
 process of
 time, by
 Labour
 and Cu-
 stom,
 through
 Gods
 blessing,
 hardened
 into a
 healthful
 Temper.

Have a due regard to your
 small Age (a) and to the
 weaknes of your Natural
 Strength. Beware also of suf-
 fering extream Colds, which
 you must shake off sprightful-
 ly by exercise of Body; which
 will render you supple, cheer-
 ful, and active, and capable
 of greater Labour: purcha-
 sing thereby to your self a
 strong and able Constitution
 and habit of Body: And
 seeing that God hath put
 into your heart the resolu-
 tion to chuse, and to fol-
 low so holy and so lauda-
 ble a Vocation (of which
 notwithstanding you ought
 not

not (b) to have made choice of your self) to the end you may become worthy and capable of it, to discharge the same as becometh ; you must wholly dispose your self to live soberly (c) righteously, and godly, endeavoring, by all possible means, to lead your life answerable to your Profession ; to this end be courteous unto all men, but familiar to few: Do not frequent the company of those whom you will not resemble ; but if debau-

(b) The Father being a Doctor of Law, did intend his Son for the same Faculty ; in which Study also, out of filial obedience, he spent some years, till he propounded to his Father his inclination for the holy Ministry, but still with submission to his consent, which he freely signified afterwards by his Letter to Dr. Morton, the late L. Bishop, then of Litchfield and after of Durham ; by whom the Son received Holy Orders. (c) Titus ii. 12.

ched persons should entice you to their evil Courses, consent you not, lest by their Conversation, and bad Discourses, your good Nature be perverted, corrupted, or altered for the worse. *Corrum-*

(d) 1 Cor.
xv. 33.

quia prava: (d) Evil Communications corrupt good Manners. Be sincere and upright, fearing God, and turn away from evil, as *Ecclesiastes* admonisheth you in the last Chapter, verse 15. *Fear God and keep his Commandements, for that is the whole duty of*

(e) Prov.
i. 7.

man: And since (e) The fear of the Lord is the beginning of wis-

wisdom, (f) Trust in the Lord (f) Prov. iii. 5. with all your heart, and lean not to your own understanding :

By the practice of so serious an Admonition, you will more and more draw down upon you, and your Labours and Studies the Blessing of God, when you still refer them all to his Honour and Glory; for if (as you ought to do) you acknowledge God in all your ways, (g) he will (g) Prov. iii. 6. direct your paths. We will

joyn our fervent and instant prayers with yours, that as (h) God hath given you to (h) Phil. ii. 13. will, so he will give you power to do, of his good pleasure, to his

his Glory, your own Salvation, and our Comfort : Mean while, recreate your self from time to time by seasonable *Divertisements* from your Studies to Exercises commendable, vertuous, and no ways Childish (i) *Siquidem alia etas alios mores postulat* : Change of Age requires change of Manners. Give your self also, at your spare hours, to *learn the Language of the Countrey* where you are, as also *the Art of Musick*, and *to write as good a hand as you possibly can* : It will not be one of the least perfections you may purchase,
to

(i) 1 Cor.
xiii. 2.
Terent.

to get a good hand, and very legible. But chiefly you must not study so much to have your Head well filled, as to have a Head well fitted or composed. Accustom your self also, as much as you can, to *speak treatably* and distinctly; even when you learn your Lessons: because Custom turns into an Habit. *Est enim Consuetudo altera Natura:* For Custom is a second Nature. Be sure of this, that by a kind of volubility, and an over-hasty Tongue, or precipitated Pronunciation, you will find your self put to it, when you are to acquit your
your

your self well of the duty which belongs to your Office: That defect may render your Function unpleasing, void of gracefulness, and without Edification. Take heed of being any wayes Vindicative, or given to Revenge, but reserve the Vengeance to God. (k) *For Vengeance is mine, and I will repay it, saith the Lord.* But on the contrary, be charitable, meek, gentle, and gracious; and be always mindful that (l) *A soft answer turneth away wrath, but grievous words stir up anger.* Never do that to another, which

(k) Rom.
xii. 19.

(l) Prov.
xv. 1.

which you would be loath
 another should do to you ;
 and be sure , That (m) *be* (m) Prov.
x. 9--
that walketh uprightly walk-
eth surely , but he that per-
verteth his wayes shall be
known. Shun and detest
 therefore all manner of Pride
 and of Hypocrisie : Because
 (n) *God scattereth the Proud,* (n) Luke
i. 51.
in the Imagination of their
heart ; and (o) whensoever (o) Prov.
xi. 2.
Pride cometh , then cometh
shame : but with the Lowly
is Wisdom. This is it I do
 now exhort you to follow ,
 and to put in practice : Ad-
 ding to this end , for your
 encouragement , what wise
 Solo-

Solomon hath delivered in the first Chapter of the *Proverbs*, verses 8. and 9. *My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother: for they shall be an Ornament of Grace unto thy Head, and Chains about thy Neck.* Your good Propensions, and natural Inclinations, put me in good hope that you will make good use of these my Fatherly Instructions. The Plague continues still in this City, without truce or abatement; God in mercy will assuage it, if it be his good pleasure, when we shall turn away from our
own

own evil wayes. Be mindful
of us in all your prayers, as
we keep a continual remem-
brance of you in the prayers
which we here daily offer up
unto God; you may be sure,
that, in so doing, you shall
not, by the Grace of God,
want our supply & assistance,
so far as shall be requisite and
necessary for the Continu-
ance, Progress, and Con-
summation, of your Studies;
if it shall please God to pro-
long our lives, till that time
wherein you may have accom-
plished them. Upon this
ground, I shall beseech God,
my dear Son, to preserve you
in

in his holy Tuition and Protection, and to fulfil you with his Blessings Spiritual and Corporal. Farewel.

*From Rouen this
viii. of December, 1623.*

*Your Father
and best*

Friend,

J. B.